



The AMERICAN FRIEND

May 21, 1953

For a Holy Disturbance Accent on Human Survival?

Editorials

New Stir of Life

Annual Meetings Report

In Reply to Replies

Philip Johnson

Quakers and Law-Making

10th Anniversary of F.C.N.L.

Quaker Men Certificates

Merritt Murphy

Friends and the United Nations

Clarence E. Pickett

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MMF

Coming: Our Education Issue

Visitors, Bishop Address Jamaica Yearly Meeting

Friends of the Jamaica Yearly Meeting gathered again as usual on the Happy Grove School campus at Hector's River, Jamaica, for their thirteenth session April 7, 8 and 9.

The attendance was only fair this year, but the spirit and forward look were hopeful as ever.

There were three visitors from abroad: Tom Bodine, clerk of Hartford Monthly Meeting in New England Yearly Meeting; Mrs. C. Graves, an English Friend whose husband is the new principal of the University College of the West Indies; and Alice I. Kennedy, long-time retired Missionary to Jamaica who had been living in the United States of America, but had come recently to visit Jamaica.

Addresses were given by Tom Bodine, Alice Kennedy, Noel Palmer (a former president of the Jamaica Young Friends who is now undergoing ministerial training), and by Logan Smith, former pastor of the Amboy, Indiana, Meeting and recently appointed head of the Friends Educational Council at Highgate. Logan Smith is representative of the American Friends Board of Missions in Jamaica and is serving as Yearly Meeting superintendent and pastor of the Seaside Meeting.

The high spot of the conference was the message given by the Rt. Rev. Percival Gibson, the Bishop of Kingston, a Jamaican who was raised to the bishopric of the Anglican Church in Jamaica some six years ago. Bishop Gibson spoke on Thursday at the educational session on the Yearly Meeting theme, "Advancing With Christ Through the Christian Nurture of Persons." He spoke inspiringly and with conviction, for besides being a bishop in his denomination, Percival Gibson is also headmaster of Kingston College, the largest all-boy Junior College on the Island. With an enrollment of about 550, Kingston College is a government grant-aided institution run by the Church of England in Jamaica.

Among those whose absence was

noted this year were veteran Mary White, who though ailing and nearing ninety, is still actively engaged in Christian work at Prospect, Port Antonio; and Dorothea Simmons, who passed away last November.

Martha White Miller was re-elected clerk and treasurer.

Kenneth B. M. Crooks

* * * *

Young Friends to Visit

As a result of a concern of a number of young Friends, fifteen of their Yearly Meetings and groups have agreed to invite and sponsor six young Friends from abroad to come and join them on religious visits for five to six weeks this summer. These include Meetings in both the U.S.A. and Canada. Young Friends in the following areas have agreed to sponsor one young Friend:

Area 1—New York Yearly Meetings, New England

Area 2—Philadelphia Yearly Meetings

Area 3—Baltimore Yearly Meetings

Area 4—North Carolina Yearly Meetings

Area 5—Wilmington (Five); Lake Erie Association Meetings; Canada Yearly Meetings; and Ohio (Barnesville)

Area 6—Indiana Yearly Meetings.

London Yearly Meeting has appointed four young Friends to visit here this summer: George Bunney of Amer-sham Meeting, formerly treasurer of the Young Friends Committee; Jillian Dingle, a member of Wanstead Meeting and an art student at Goldsmith College, London; Christopher J. Holdsworth of Carperby Meeting, a student at Cambridge and Clerk of the Young Friends Committee; and Margaret S. Scaife, a member of York Meeting and a student at Hull University. All of these young Friends, with the exception of Margaret Scaife, attended the Reading Conference.

Germany Yearly Meeting has responded with the appointment of Gisela Schwanke of Berlin. She is training to teach Domestic Science, and in 1950-51

stayed with Friends in England. While there she attended Woodbrooke. Following Germany Yearly Meeting, she sails August 5 for New York, and will be in this country from about August 14 to the end of October.

Young Friends here are now busy raising the necessary funds to care for the passage and travel expenses of their guests. They will arrange the itinerary and hospitality for their team, which will include their guest and two or three of their own members. Their journey will include attendance at the American Young Friends Conference to be held at Guilford College, North Carolina, August 28-September 5. Offers of hospitality as well as funds will be greatly appreciated by local young Friends arranging for the visits.

* * * *

Homer L. Morris Fund

Many of those who knew Homer L. Morris and his life of devotion to helping others will be glad to hear that his keen interest in spiritually activated human communities has been perpetuated in the *Homer L. Morris Fund*.

This fund, currently with a capital of \$15,000, has been set up to make loans to co-operative communities—groups of people who own land or property in common and who work together in some productive capacity. The work may be as varied as a co-operative farm, a nursery school, a housing project, or a printing business. The interest of Homer Morris in the intentional community and the small community as a seed-bed of democracy and Christian practice will thus be practically and powerfully assisted with financial aid. Many of these communities, on the growing edge of new forms of human relations are unable to get temporary help from regular commercial sources because of the very novelty of their organization.

Friends who would be interested in learning more of this worthwhile memorial are urged to write to the Homer L. Morris Fund, Box 274, Wallingford, Pa.

Thomas I. Potts

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Editorials . . .

For a Holy Disturbance

It is doubtful whether ever before in the history of the Five Years Meeting there has been more interest shown, more discussion heard and more concern expressed for a higher level of life and service than in the past year and during the recent annual meetings of boards and committees. When so much "cooking" is being done, look (though patiently) for more food on the table. It is a wholesome sign that the Five Years Meeting is experiencing a new stir of life.

Only one attitude is deadly for a movement or a church, and that is *indifference*. Criticism constructively given and positively faced is far more wholesome than supine assent to whatever is or has been done. There are more Friends getting into the moving picture of Five Years Meeting life and their contributions of thought suggest a new and livelier future. Having started we must bring far more members into our councils and conferences. Among those now coming forward are many younger Friends and there are more yet to come.

The Five Years Meeting is not only an assembly of representative Friends, meeting every five years, nor merely an organization of boards and committees with their respective services—it is all of these but much more. Deep in the life of this body is a steady, though slow, gravitational pull toward the unity which is essential for those who would be disciples of Christ—in Him we belong together, and *we know that we do!*

But we belong together *for a purpose*. The great paradox of any Christian body is that while it feels the gravitational pull inward it also feels the urge outward—into the life and needs of a local community and into all the crannies of the world wherever spiritually hungry men can be found. Inward and outward, these are the twin pulls upon the life of any true Christian body of believers.

Now and then every such body must experience a holy disturbance, the truest indication that there is something in it which cannot die, which indeed is living and growing. There is evidence that this is now happening in the Five Years Meeting of Friends. For it, thank God, take heart, reach for an oar and join the crew. It is far more satisfying than being a mere passenger.

Accent on Human Survival?

The time has been when the emphasis of all, or nearly all men was on progress. It was chiefly material progress with which they were interested, though social and spiritual advance was a rising concern. Is it now in the past?

Or is it yet true? There is evidence that our minds are increasingly occupied with interest in sheer survival. What if guided missiles fall on *our* cities? What if bacteriological warfare is unleashed? What if enemy agents are honeycombing our institutions? What if our next door neighbor may be slipping in his loyalty? These are the kinds of questions that invade our minds, and as a consequence we get our weapons ready before an enemy gets his stance for war. In short we are concerned to do everything possible just to assure ourselves that we shall stay alive, whether others do or not.

It probably is not so bad as that, but we seem as a nation, and perhaps as a world, to be moving in that direction. If indeed men should ever come to the extreme point of that position—concern for survival and nothing more—it wouldn't be worth it. A civilization that has lost faith and purpose and sees nothing ahead worthy of living for and dying for has in fact nothing that merits survival.

That They Might Have Life

There is always a light shining for those who have eyes to see. There is always a voice speaking for those who have ears to hear. There is always a love reaching out for those who have hearts to feel.

Thank God that faith was implanted not only in human hearts but so firmly in history in One who came among men facing the problems and keeping his bearing when a sense of direction and purpose seemed almost gone.

To those, the fear ridden anxious patriots, partisans and self-concerned, He spoke with the divine accent—an accent on life—"I came that they might have life and have it in abundance." That is the end and purpose of living, that the abundant life might gather like a tide and inundate the earth.

In Him was no call for mere survival—no suggestion that to keep breathing is to live. He met and called others to meet evil with goodness; error with truth; darkness with light. There is the real work of the world to which we are called. There we must unite in faith and loyalty to a kingdom that will outlast because it will outgrow all systems of men.

Long before Christ came to earth someone caught the grand idea and said, "Of the increase of His kingdom there shall be no end."

If the accent rests on mere survival we shall not survive "for whosoever [man, church, nation] would save his life must lose it" in the great offensive of the kingdom of God. We waste our time at anything else. To one and all, the Church must echo this voice and offer this opportunity for the abundant life.

E. T. E.

New Stir of Life in Annual Meetings

WHY were the annual meetings of the departments and the Executive Council of the Five Years Meeting more vital and lifting than in previous years? The answer is that back of them and preceding the annual meetings was a general rising concern for a greater service through the Five Years Meeting.

From the Special Conference

This new thrust of life came first of all out of a sense of financial need for the immediate future, and this need led to a consideration of more basic problems in the very set-up and services of the Five Years Meeting. Starting with a small, special conference of representatives of departments, called earlier by the Central Committee, this concern grew into a later and yet larger "evaluation conference" of over one hundred Friends, meeting immediately after department meetings and before the Executive Council sessions.

Divided into six groups, attenders studied together the problems and opportunities of publications, world out-reach, leadership, reorganization, finances and promotion. Reports from these smaller groups were discussed in the full sessions and then finally recommendations were adopted for presentation to the Executive Council. A committee was appointed to get the work of the Evaluation Conference before Friends generally, either by way of a pamphlet, through Yearly Meeting bulletins or otherwise.

It is not possible or necessary to review here fully the considerations of that conference, since they will be placed before Friends through other channels, but it can be stated with a high degree of certainty that this conference and its considerations are not mere history—they are in the flowing stream of concern that we must not let die.

ANOTHER CONFERENCE PLANNED

How can we be assured that they will live, grow and mature into action? The conference recommended that the Executive Council consider a special gathering of the Five Years Meeting in official session. This possibility was given thorough consideration by the Executive Council. Representatives present from all Yearly Meetings were asked to report whether or not their respective Yearly Meetings might approve such a special meeting. There was sufficient doubt expressed that the Executive Council did not feel clear to proceed with a call. If only one Yearly Meeting had failed to send delegates, it could hardly have been an *official* meeting.

That was not the end of it by any means. A special conference for one year hence, April 1954, was approved, a meeting in which all members of all departments and others from Yearly Meetings would

confer. In the meantime all recommendations of the Evaluation Conference were seriously considered and assigned to the proper departments and to special committees. These groups will bring their further study to the special conference next April. By the time of the Five Years Meeting sessions of 1955, the ideas now generated should have matured into well-considered recommendations.

BIENNIAL SESSIONS CONSIDERED

One recommendation coming from the Conference and passed on to Friends for their study was that of more frequent meetings of the Five Years Meeting—specifically that the sessions be held every two years and that they be moved from one permanent place, as now at Richmond, alternating among other parts of the Five Years Meeting. The Executive Council not only passed this on for further study to the Yearly Meetings but offered also another alternative—to hold the sessions officially every five years as at present, but to hold special and unofficial meetings midway between. This would mean regular, official sessions, for the next few years, for instance in October 1955 and 1960, and a special unofficial meeting near April 1958, etc. The two conferences of the United Society of Friends Women and Quaker Men to be held May 8-12, 1954, at Whittier, California, were suggested also as a time of "pickup" in emphasis for these developing concerns.

Executive Council Actions

The recommendations of the evaluation conference were among the many items of business before the Executive Council. These and other concerns were given as thorough attention as five sessions through three days allowed. Here are other concerns faced by the Council.

Probably the greatest single need in the work of the Five Years Meetings is for promotion. In answer to that need, R. Ernest Lamb has consented to give time to Evangelism and Promotion for the year ahead. Through visitation and other means, he will lead in getting the work of Friends, including the local Meetings, Yearly Meetings and Five Years Meeting, before Friends. His work has been cordially received everywhere and the Executive Council feels fortunate in having his leadership.

NEW OFFICE BUILDING PLANS

The new Administrative Home of the Five Years Meeting at Quaker Hill has moved toward reality under the guidance of Ernest Lamb and the work of Quaker Men, primarily. Information will be made available showing which local Meetings have accepted their quota and their response to date. Other

Meetings are giving consideration to their obligation for this project and are encouraged to respond soon. There is hope that we may be able to break ground and start building within this year. The new plans as presented in these pages April 9 were heartily approved, and the Building Committee is moving forward toward final plans for building.

MEMBERSHIP AND PERSONNEL CHANGES

Recognition of the deaths of Nellie H. Markle and Edward F. Raiford, late members of the Executive Council, was observed with deep appreciation for their services. To fill the place of Nellie Markle on the Executive Council and Central Committee, Marcus Kendall was appointed. Emmett Frazer was appointed by Baltimore Yearly Meeting to take the place of Edward Raiford.

Appreciation was expressed for the nineteen year service of Merle Davis as Administrative Secretary to the Mission Board and the name of Charles Lampman was approved as his successor, with full responsibility after January 1, 1954. Appreciation to Martha Kendall Tubesing for the unusual service she has rendered the Mission Board was also expressed. The resignation of Alice Wagner and her approaching marriage was noted, and appreciation and best wishes were extended to her.

NEW BOARD PROPOSED

Merging of the Committees on Ministerial Training and Stewardship with the Board on Evangelism to form a Board on Evangelism, Ministry and Stewardship will be recommended for action by the Five Years Meeting in session in 1955. It is under this joint group that Ernest Lamb is now giving part time, along with his promotional work.

TOWARD NEW LEVEL OF SUPPORT

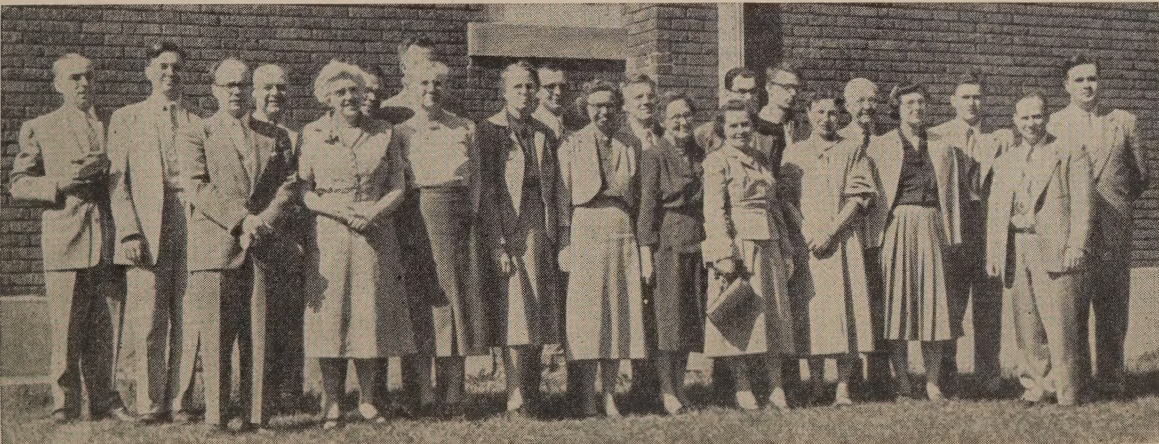
Finally, a budget for the support of our United Services was adopted. Last year more than \$125,000 was received, the highest for several years, though probably not in keeping with the inflated American dollar. Consequently, while encouraged by the dollars given, there is a serious stringency on the service rendered. A great opportunity in secondary education in East Africa is among the services that cannot be developed due to lack of funds. The work of Evangelism, Christian Education, Peace and Social Concerns all suffer for the same reason.

A budget of \$140,000 was adopted for 1953-54. This is only \$15,000 above our returns for the previous year. With additional effort, we can raise our entire budget. This year as never before we have the opportunity to write victory over our united efforts for united services.

These United Services and the opportunity afforded Friends are envisaged in the following picture for 1953-1954:

The United Service Budget

The Advance	\$ 5,800.00
Board on Evangelism, Stewardship, Ministry	4,350.00
Promotion	4,550.00
Board on Christian Education	19,600.00
Board on Missions	82,600.00
Board on Peace and Social Concerns	10,400.00
General	12,700.00
Total	\$140,000.00



One of the Boards meeting in April was the Board on Christian Education. Reading from left to right: Russell Rees (Western), Leonard Hall (staff), Robert Jones (Indiana), Raymond Cramer (California), Margaret Garone (New York), Jennie Drinnen (California), Richard Faux, hardly visible (staff), Gertrude Smith (New England), Rita Stogsdill (Kansas), Lawrence Peery (Western), Ruth Day (North Carolina), Elbert Newlin (North Carolina), Margaret Hunter (Baltimore), Olaf Hanson (staff), Richard Newby (Iowa), John Sexton (Baltimore), Margaret Terrell (Wilmington), Percy Thomas (Western), Lois Forbes (staff), Wayne Carter (Baltimore), Charles Thomas (North Carolina), Truman Whitaker (Indiana). Other Boards and Committees meeting in Richmond for the annual April meetings were the Board on Evangelism, the Board on Missions, the Advance Committee, the Publication Board, the Committee on Ministerial Training, the Board on Peace and Social Concerns, the Executive Council, Quaker Men and the U.S.F.W.



Members of the First Quaker U. N. Team, gathered together in 1950, met in the library of Quaker House in New York. Clarence Pickett is second from left.

Friends and the United Nations

By Clarence E. Pickett

On the growing edge of the Society of Friends is their work in the area of international organizations. Specifically, the efforts made toward a "Meeting of Minds" in the United Nations has been especially significant. Here is presented by Clarence E. Pickett the quiet yet effective service of an international Quaker team.

FOR the third consecutive session of the Assembly of the United Nations, the Friends World Committee for Consultation sponsored an international team of Friends at the Seventh Assembly. Agatha Harrison and Gerald Bailey from England, Herberto Sein from Mexico, and Elmore Jackson and Clarence Pickett from the United States, were members of the team for the third time. Elsa Cedergren from Sweden found it impossible to join the team this year, and was succeeded by Sigrid Lund of Norway. From the opening of the Assembly on October 14th, to its suspension on December 21st, the team was engaged in a continuous effort to further acquaintance with delegations, to be of what service we could to members of delegations who are facing very difficult political and moral issues, and to acquaint ourselves with the operation of the specialized agencies of the Assembly. Quaker House in New

York continued to be an important asset to the work of the team. There, for lunch or for dinner in the evening, we have invited members of some twelve or fifteen delegations to meet with us, often to talk over some of the most perplexing issues that have been before the Assembly.

Of course, a Korean truce was a concern of major importance. Could not some way be found to stop the war? Echoing around the Political Committee's table in almost every speech was the tragedy of continuing the process of killing, with no prospect of much more than a stalemate coming from the effort. As in the Fifth Assembly, so this time in the Seventh, India took the lead. Krishna Menon, a shrewd, able political leader, finally succeeded in getting the Indian resolution accepted by the Assembly, but it was rejected by Russia, speaking for China and North Korea. Eventually the President of the Assembly, Lester Pearson, received messages directly from China and North Korea, likewise rejecting the offer. The stumbling block was the question of the return of prisoners of war, China and North Korea insisting that all the prisoners should be returned to their country of origin, whereas the Americans were unwilling, as it was put, "to return prisoners at the point of a gun who were not willing to return to their

homeland." Our team, however, felt that this was not the whole of the issue. Because China is not a member of the United Nations, her voice was heard only through the USSR. This, it seemed to us, was most unwholesome, and we are inclined to the opinion that there is not likely to be an armistice in Korea until the admission of the People's Republic of China to the United Nations is a part of an armistice agreement.

THE question of Israel-Arab peace was again brought to the Assembly, this time by Canada. A mild resolution, simply asking Israel and the Arab States to attempt directly to form a permanent peace, was finally rejected in the plenary session of the Assembly, due to the strenuous efforts by the Arab States. This year the Arab States have been much more vigorous in their expression of their case and in their pleas for international attention. While the resolution seemed to us eminently appropriate, one saw the depth of the bitterness that the Arab States feel over developments in the Middle East. They are hostile because they feel that the West has favored Israel. But they are also conscious of a developing, marching world, and they, along with the people of the Far East and of Africa, are determined to join that march.

Another evidence of this depth of feeling was brought to the fore when a resolution was introduced calling for France and the States of Morocco and Tunisia to work out a program of development looking toward the independence of the two African dependencies. France felt so bitterly opposed to this recommendation that she refused to sit in the committee when it was discussed. The measure, however, was passed. Togoland, Southwest Africa, Indian minorities and *apartheid* in South Africa, all pressed for U. N. attention. And though no conclusive action was taken, one knows that these pressures for recognition of rights will be increasingly insistent. Can U. N. help to prevent violence, is the ever-present question. One of the strange developments is that Christian missions have been largely responsible for this new demand for human rights. And yet often they get little recognition for their labors. They will probably be more Christ-like, however, if they are not too concerned about immediate gratitude.

ONE of the most disturbing features of the Assembly this year arose from the fact that the investigations by the Senate Security Committee of the Americans on the staff of the United Nations, together with the re-study of all staff members who did not have permanent status, has disturbed the morale of the staff deeply. Accusations

by our own government that there are many people on the staff of the United Nations who are of questionable loyalty, has raised the question as to who determines the qualifications of members of the staff of the United Nations. Does the nation from which they come primarily determine those qualifications, or does the United Nations have its own international civil service regulations which are paramount? Also, what is the relation between the host state, the United States, and the United Nations? Doubts have been raised over the integrity and character of members of the staff by the investigating committee from the Senate, and whether the result is direct cause and effect, it is true that one leading American member of the staff committed suicide, and two other of the ablest members of the group have resigned rather than go through what they consider persecution. One believes the word of our ex-president and of the new President, that we are deeply committed to the United Nations. But this has not allayed the sense of hostility of the United States toward the United Nations by members of the staff and by many of the delegations coming to the Assembly. While there is great cordiality expressed toward delegations, they are invited into people's homes, and there are thousands of visitors coming to the United Nations from schools and communities, some from long distances throughout the country, yet the press carries news stories of hostility toward the United Nations and its staff. There is a great area of education yet to be accomplished before the United States learns the value of this instrument that it has at its command in helping to preserve the peace of the world.

THERE are American Friends who will remember that at the Fifth Assembly our team helped to promote the idea of a Prayer Room in the headquarters of the United Nations. Now, with the opening of the new building, a permanent Meditation Room is provided which is well located for visitors to the Assembly, but not as convenient as it might be for the members of the delegations. It is these members of the delegations who especially need the opportunity for quiet meditation, thought and prayer, and one hopes that perhaps a second room may be provided that can be used for that purpose.

The President of the Assembly, the Minister of External Affairs in the Government of Canada, Lester Pearson, proved to be not only competent as a presiding officer, but trusted and able in steering the delicate negotiations that go on from day to day on problems that deal with the frictions that spring up in almost every part of the world.

His steadying hand was especially valuable since Trygve Lie, the Secretary-General of the United Nations, decided in the middle of the Assembly to resign his post. He has stayed on awaiting the appointment of a new Secretary-General. He felt, however, that since the government of the USSR refused to cooperate with him, that he was an obstacle to the furthering of peace, that his life was committed to only steps that would further peace, and that perhaps his resignation would further peace more than his continuing as the Secretary-General. At this writing no one has been selected to take his place, and he still remains at his post. (Ed. note: Dag Hammarskjöld, a Swede, is now Secretary-General.)

The specialized agencies have reported some substantial progress. One of the major programs of the World Health Organization is to eliminate malaria from the world. Marked progress has been made in that regard. Slower has been the progress in developing the food supply of the world through the Food and Agriculture Organization, but that is going on at a modest pace. The remarkable developments in health and welfare have come as a result of the efforts of the Children's Agency Committee, and the UNESCO has made marked progress, especially in furthering the campaign for literacy in the world. These specialized efforts are less dramatic than the political discussions, but may prove to be the most substantial value thus far developed by the U.N.

As a Quaker team, I think we have felt increasingly that the value of our service as Friends is chiefly a spiritual one. Time and again the voice of religion and prophecy in the true sense is raised in these political discussions. One learns to have a new regard for the spiritually-minded Moslem who finds through his approach to Allah the sustaining power as he attempts to find the will of God and to work it out in political life. The same is true whether it be the voice of the Catholic, or the Protestant, or of the Jew. Now and again the light of spiritual perception breaks through, and one catches a glimpse of the struggle that the governments and the official delegates are making to find the answer of faith to the political realities with which they must deal. As long as this kind of a struggle goes on, one has hopes for deeper and more abiding achievements by the United Nations.

FRIENDS WORLD COMMITTEE

The Representatives Hospitality Fund has now reached a total of \$2,776. Of this sum, \$463 has been set aside for a visitor chosen by the European Section of the Friends World Committee,

and the remainder is being held at the disposal of the Meetings for Sufferings in London. This fund, growing out of a concern expressed at the World Conference at Oxford, is to aid intervisitation among Friends.

The idea of merging the Fellowship Council and the American Section of the World Committee has been approved, and is now being submitted for ratification to member Yearly Meetings. A new joint Executive Committee has been appointed and is meeting alternately between Richmond, Indiana, and Philadelphia.

The Executive Committee is still enthusiastic about a field office with an associate secretary west of the Alleghenies. Nearly half of the \$8000 goal for this project has been given.

ELBERT RUSSELL PAPERS

The Earlham College library has recently received a collection of the papers of Elbert Russell, Quaker religious leader, Biblical scholar, and historian. The papers were presented to the school by his wife, Lieuetta Cox Russell, and his son, Josiah Cox Russell.

The collection is the first substantial addition in the College's program of acquiring research materials of significance to western Quakerism.

The contents of the papers are varied and include several of the manuscripts of his published works. Also notable are his autobiography which is now in press, manuscript of his unpublished Book of Revelation, and notes for his *History of Quakerism*. A large part of the collection is made up of notes from his lectures, chapel addresses and travels. There is also an extensive file of his correspondence and engagement books which provide a daily record of activities over many years.

MAGAZINES TO INDIA

Eddy Asirvatham, who has spoken widely for the American Friends Service Committee here in the United States, writes from Nagpur University in India that back copies of certain American periodicals would be very useful in his work. He is head of the Political Science Department there. The magazines are: Time, Newsweek, Life, Harper's, Atlantic Monthly, National Geographic, Saturday Review of Literature, Saturday Evening Post, Nation, Christian Century, New Republic, U.S. News and World Report, U.N. World, U.N. Bulletin, Foreign Affairs, Collier's, Woman's Home Companion, New York Times (Book Section, Magazine Section, Section IV). Friends able to forward such publications either regularly or irregularly should write to: Dr. Eddy Asirvatham, Nagpur University, Nagpur, India.



Quaker Men at Little Ridge, a rural Meeting near Fairmount, Indiana, carried out a variety of projects this year. One was a "corn project," in which Quaker Men rented a fourteen acre field and farmed it cooperatively, raising \$500 for the White's Institute Opportunity Fund and other causes. Here are the project committee, left to right: Frank Wright, Arthur Winslow, Russell Harvey (Chairman).

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

While it is quite true that when Friends men join hands and work together they can accomplish deeds for the Christian cause that never could be realized singly, nevertheless one of the primary purposes of the organization of Quaker Men is to stir the interest and put into use the talents of men in the local Meeting.

To encourage the development of Christian concern and action in the local Meeting, the Quaker Men organization offers an Honor Certificate of Achievement to all Quaker Men units which complete five or more Christian service projects in a calendar year.

With the organizational phase of Quaker Men not actually getting under way until mid-1952, not many local units were organized long enough to enter into a full Christian service program in that calendar year. Despite the shortage of time, however, three Quaker Men groups did qualify for Honor Certificates.

These three were:

LITTLE RIDGE, Indiana Yearly Meeting.

LEESBURG, Wilmington Yearly Meeting.

PORTLAND, Indiana Yearly Meeting.

In every instance the story of their accomplishment is an interesting one, and reveals what consecrated Christian men, enthusiastically working together for the Christian cause, can do in their local Meeting and community. Their

achievements may give other Quaker Men units ideas for programs and projects.

Little Ridge

The men at Little Ridge, a rural Meeting near Fairmount, Ind., carried out a variety of projects. They helped a family which had been afflicted with much sickness move from one farm to another, and shucked a five-acre field of corn by hand for a lady who had lost her husband.

Members gave near 1500 hours of labor on a building program for enlarging the Meetinghouse. They erected a new sign at the Meetinghouse and also placed metal signs at the two state highway intersections nearest the Meetinghouse.

The Little Ridge Quaker Men gave a sizable amount to the tuition fund for a boy from White's Institute attending Earlham College. They rented, planted, cultivated and picked fourteen acres of corn to raise money for some worthy cause outside their local Meeting. Two hundred dollars were sent to White's Institute for the Opportunity Fund, which was designated as a project of concern of the Quaker Men of Indiana Yearly Meeting.

Eight Little Ridge men attended the men's session at Indiana Yearly Meeting, and eight also were in attendance at the Five Years Meeting Quaker Men dinner at Earlham College last October. They sponsored the raising of funds for

the Central Office project and surpassed the Little Ridge quota. In addition, they gave \$30 to CROP for Plows for India.

Let's let Russell T. Harvey, project chairman for last year, tell about their corn project:

"About a year ago, Little Ridge Quaker Men became interested in White's Institute Opportunity Fund and decided to rent a field and farm it co-operatively to help with this work. We were fortunate to find a fourteen-acre field, centrally located in the community with a landlord (William Jones, brother of Thomas E. Jones, Earlham president) who was willing to co-operate in buying seed corn and fertilizer. Our part of the seed was furnished free, and the fertilizer at cost by one of our members who is a dealer.

"In the interest of efficiency, no attempt was made to get the whole group to work together on the project at any one time until harvest, but each one took his turn at fertilizing and preparing the ground and in planting, cultivating and weed spraying. At harvest time the whole group, working together, harvested the corn, cribbing the landlord's half and selling our half to neighbors.

"Our part netted us five hundred dollars above expenses. We feel we have gained as much in fellowship as we have financially."

William Brewer, secretary of the Little Ridge Quaker Men for the past year, writes: "We think we have had a good year but we hope in the year to come we can be of more help to our Meeting, our community and communities around us in a more spiritual way. Our projects, being mostly in the physical form the past year, make us realize we need more projects that accomplish needs in a spiritual way."

Leesburg

Leesburg (Ohio) Quaker Men completed seven different Christian service projects during the year 1952. They are listed as follows:

1. Sponsored two carloads of men to visit the Central Office in Richmond.
2. Started a fund for the new Central Office Building.
3. Had charge of an evening program in pre-Easter meetings.
4. Entertained men from neighboring Friends Meetings in July.
5. Sent representatives to four Yearly Meeting Quaker Men meetings.
6. Sent six representatives to the first national meeting of Quaker Men in Richmond.
7. Sponsored the erection of a beautiful new bulletin board on the church lawn. The board was built by Estus Harris, one of the members of the group.

(Continued on page 175)

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MUTON.

REGRETS DISAGREEMENT ON "PRINCIPLES"

I have read the article, "Militarism and Crisis," by Leslie Frazer in *The American Friend* of April 9 with great satisfaction and feel that it is a very adequate reply to Philip Johnson's article, "Pacifism and Crisis." . . .

I have always considered *The American Friend* a publication that stands for great spiritual integrity but cannot understand how Friends who contribute articles to *The American Friend*, differ so fundamentally. It is understandable how a person who does not think as Friends do may differ in opinion with the views of Friends. Perhaps it would be more profitable if one could read the differences of opinion of Friends about minor issues, but agreeing, as they should, on basic fundamental principles of the Quaker cause. I am well aware of what our Master said: "A house divided against itself cannot stand."

I am thankful that more space is being used for articles endeavoring to define what a Friend or Christian is, as Mr. Frazer has so successfully done.

Henry Rubinfer

446 North Washington Ave.
Whittier, California

* * * *

DISCUSSION NEEDED

To the Editor:

The correspondence stimulated by Philip Johnson's article on pacifism has been most timely. It seems to me that Friends need a forum on that and other subjects and issues these days. There is widespread indecision on important questions. . . .

I hope you will consider giving a page of *The American Friend* regularly to some pressing issue, perhaps arbitrarily closing one issue and presenting another. Friends should think and pray more about our economic system to decide whether it is Christian; we should be more attentive to what our attitude toward Negroes should be. There are other equally urgent issues on which Friends differ too much.

There is a strong tendency to let these controversial questions completely alone in our Meetings in the interest of harmony. . . . Therefore I encourage you to provide a place where these subjects can have the impact of intellect and spirit brought to bear upon them.

Guy W. Solt

20 South 12th St.
Philadelphia, Pa.

IN REPLY TO REPLIES

To the Editor:

Almost all of the recent replies to my article, "Pacifism and Crisis," seemed to be asking the question: What then will you do with Jesus or with Christianity? Not a few of the replies implied that I had shouted, "Crucify Him!" This, of course, I deny; and on the following grounds.

As far as I have read, Jesus gave no specific directives for the solution of the present international crisis. As far as I know he gave none for the meeting of the crisis in 1939. Nowhere in the New Testament does Jesus mention Hitler or give specific directions as to how he is to be met. It is true that there are general directions. The Christian ethic of love is plainly stated, but how that love is to be applied in particular situations is not stated. In the very nature of the world and history, this could not be.

All Christians agree that they ought to love the tyrant, the aggressor, the thief and the murderer. But all do not agree as to what form love will take in specific cases. As a pastor calling at a prison where a murderer is held, I will perform much differently than if the same murderer should enter my household and threaten my life and that of my family. But I can exemplify a measure of Christian love in both cases, though in the former I may counsel and plead, while in the latter I may struggle and kill. In the same manner, we as a nation must show love at the peace table in Panmunjom in a different way than we show it on Old Baldy. I readily grant that at both spots our love is far short of perfection, but I deny the assertion that we show no love at either place.

The heart of the matter is that however one interprets the ethic of Jesus it still remains to determine how that general abstract principle is to be applied in each particular situation at any given time in history. And so it happens that I believe that the Christian ethic of love was applied in the best possible way in 1939-45 when the crisis of Hitlerism was met. When I say "the best possible way," I mean the best possible way given the circumstances. After all, you have to begin where history is. This does not mean that we must resign ourselves to a program of sheer expediency. It does mean what everyone knows, namely that the best that men can do often does not avert a crisis, so that when the crisis comes it has to be met. To meet a crisis adequately does not mean that nothing was done to prevent its coming.

Thus to the question: What then will you do with Jesus if you reject pacifism? I answer that I will work out my salvation with fear and trembling as

both a non-pacifist and one who attempts to follow Jesus.

If both the pacifist and non-pacifist position are morally imperfect, then I see no reason to argue which one is the more Christian. Our real danger is that we shall be self-righteous. The heights of ethical assurance which many pacifists and non-pacifists claim turn out to be on closer examination the same old roof-top on which the Pharisee cried out, "I thank thee, Lord, that I am not like other men."

Most non-pacifists recognize that the weapons of war are evil, and that the use of them by any man involves him in sin against his fellowmen and God. But does the pacifist recognize that in choosing a redemptive cross of suffering rather than a dagger of war, he at the same time puts a cross upon others who have not so chosen. If the pacifist's choice brings the free world under the heel of communist tyranny, then I hold that all the suffering that comes upon the non-pacifist must be laid at the door of the pacifist. Likewise as a non-pacifist, I accept blame for the suffering of pacifists and countless innocents who did not or could not choose war. But the fact that I accept the blame underlines the reality of my sin. It does not by some ethical magic disappear simply because I have suffered willingly as a soldier in a just cause. In the same fashion the pacifist's acceptance of blame does not absolve him of sin against all who do not choose his way.

With these considerations in mind, we must be careful to lift the discussion of this vital question above the level of accusing one another of being unChristian. We ought to remember that in the kingdom of righteousness there is no purple, but only filthy rags.

Philip Johnson

West Elkton, Ohio

RAYMOND WILSON TRANSCRIPTIONS

At the request of the American Friends Service Committee, E. Raymond Wilson has prepared four transcriptions on tape on these subjects: Immigration Policy, Technical Assistance, United Nations International Children's Emergency Fund, and Universal Disarmament. These are designed for broadcasting locally over radio stations or in public meetings, and are obtainable through the Regional Offices of the A.F.S.C. at \$5.00 each. These are factual, interpretive statements; no legislative action is suggested.

CANADA YEARLY MEETINGS

Canada Yearly Meetings will meet at Pickering College, Newmarket, Ontario, Canada, from June 19 to 23, 1953. All Friends are welcomed to attend.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Art and Faith, by Fritz Eichenberg; A Pendle Hill Pamphlet, \$.35.

Fritz Eichenberg believes that art is universal, eternal and consisting of many things. His great concern is that our loss of faith and nearness to God is destroying the beauty and truth which have enriched life since the beginning of mankind. Another concern is the loss of freedom and creativity of man through the dependence of our civilization upon the machine. Since he was born and lived during his early years in an oppressed and warring country, he is extremely conscious of the follies of our modern age.

Mr. Eichenberg is a Friend and a dis-

tinguished artist. He became a member of the Society of Friends because the group has a deep interest in building a cultural bridge between all nationalities and races, through co-operative work, thought and meditation. He is aware that Quakers disapproved of art for several centuries, and he is showing them that their very principles are basic in all creative work, and that art is very necessary in carrying on their great constructive work in human relations.

The author's concerns and his suggestions for regaining man's creative abilities and faith (which are always integrated) are stated as sensitively and directly as his vibrant, imaginative wood engravings, five of which are included in this pamphlet. These viewpoints and pleas for modeling a more creative form of life, devoted to humility, faith, hope and charity, are shared

by many thoughtful people. To people who think art is something remote and insignificant, Mr. Eichenberg expresses simply and clearly that art and life are inseparable; and art reflects and foretells the character of its time.

Elmira Kempton

Studying the U.N. is the title of a new 44-page booklet recently published by Leonard Kenworthy. In the booklet the author discusses at length the aims and methods of teaching about the U.N. and its specialized agencies and includes annotated lists of materials for elementary schools, secondary schools, colleges and other adult groups. The booklet is available at Friends Book and Supply House for 60c. This is the third book in a series. The other two, *Studying Asia*, and *Studying the U.S.* S.R., are 50c each.

THE COUNTRYSIDE I LOVE

The country is a beautiful place,
And Ah, how sweet the air!
And all the birds that fly above
Have not a single care.

Oh, how I love the country
When on a summer's night
I lie beneath the starry heaven
All beautiful and bright!

When I am in the country
I feel so close to God
That everywhere I walk around
I know that He has trod.

SELMA SHELDON

(Selma Sheldon is in the sixth grade. Her teacher asked her to write a poem, and this poem "just seemed to come floating through the air to me," she writes.)

CHRIST IS MADE KNOWN

Christ is made known in diverse ways.
Like Paul, his message all ablaze,
On Athens' hill before the throng;
In books that deal of right and wrong;
In chorals raised to Him in praise.

But, too, when in life's daily maze
A friend tells friend, as twilight grays,
Of that third Friend so pure and strong—
Christ is made known.

But further yet: if in his days
A man walks true, and helps, and prays,
With—in his heart—a soul-sure song
That says God's real and love is long—
If all this lights his kindly gaze—
Christ is made known.

T. M. ATKINSON

LILIES OF HOPE

Fair natives of the bright Bermuda fields
Now usher in the springtime's golden cheer;
Each pearly trumpet silently relays
The vibrant message of a budding year.

Symbols of purity and sacred lore,
They seem to whisper "peace" to all the earth—
Angelic blossoms come to minister
And celebrate all nature's glad rebirth.

Their fragrance blends with choruses of hope—
Victorious life that bursts the narrow tomb;
And there can be no darkness—no defeat—
While faith is bright, and Easter lilies bloom.

LUCILE CHANDLER

THE GATHERING

They kept the hour with undimmed eye,
With lifted head, with forward gaze
Into a silence like the dawn
Or morning glory through uncurtained pane.
New silence moves an ocean's length
And, flowing back, returns a strength:
She is not dead, but lives!
They thought of her in gracious awe
As of some pristine, dancing star
Upon the day's periphery.
The hour was charged with immortality.

ELIZABETH MABEL BRYAN

The Sunday School Lesson

Prepared by Russell E. Rees

For June 14

Paul Champions Christian Liberty

Galatians 2: 1-10, 19-21

The issues at hand in the Letter to the Galatians were so pressing that they could not be trusted to a secretary. Paul states that he has written it with his own hand, not, as was usual, by dictation to another. From the opening words the letter gives evidence of the deep concern of the writer, and is perhaps the most pointed of all the letters of the great apostle. All his work among the Galatians, and therefore his whole ministry to the Gentiles, was at stake. If the new converts were to be led back to the rituals and ceremonies of Judaism, then Paul's work had been useless. He was excited and alarmed by what was happening, and he wrote in haste to reclaim his converts to Christ.

In his desire to meet the issue head on, Paul and Barnabas and Titus, a Greek, returned to Jerusalem. Chapter 2 reports the meeting to the Galatians. The question proceeds from a specific case to a general attitude and to a final principle. First, the question was circumcision. Should Gentile converts be required to undergo the Jewish rite of circumcision. If so, must they accept all the other Jewish requirements under the law, dietary regulations, sacrifices and ceremonies. And finally, what is the basis of man's true justification, obedience to the law, or faith in the spirit of God, revealed in Christ.

The council at Jerusalem seems to have been carried on in a fine spirit, and the results were satisfactory to Paul, in that he won his point of freedom from Jewish regulations for Gentile converts. But the results in the field were not so satisfactory. Agents of the reactionary party in Jerusalem had followed Paul into the Gentile areas and had undermined his teaching. Some of the Gentiles had been persuaded to accept the Jewish legal requirements, and the decision of the council was made of little avail by these undercover workers. Against them Paul vents his great displeasure.

Some people have wanted to discount the importance of Paul because of his highly theological writing, and because of certain ideas he held, for example his attitude toward women in the church. Frankly, no greater service has been rendered to the whole Christian movement than Paul's stalwart defense of liberty. Quakers, in their declaration of independence from the forms and rituals of the church, are simply carry-

ing out this original message of Paul. It is not circumcision or the lack of it that makes a man good. Neither is it baptism (in its outward form), nor the communal meal (with the physical elements), that make men good. The goodness is inward, and grows from the roots of real fellowship with God, or it is completely unrealistic.

It is true that the basis for this conviction is found in the words of Christ, (out of the heart proceedeth evil thoughts), but in the early church there were still two opinions as to the necessity for outward forms. In fact there still are two opinions. Can a man be Christian without using the "ordinances" of the church? Is religion a matter of "veracity and inwardness," or is it dependent upon following at least a few simple outward forms? Friends have a vital testimony to make in every local association of churches, in Councils of Churches and in the World Council. And we draw support and encouragement from the early struggle of Paul with the same issue.

Questions:

1. Can you give modern examples of mission churches which have modified the "demands" of the church? Do you think we should be influenced by such modifications?
2. Where is this issue of liberty of the Christian conscience at stake today? How should Friends make their major testimony in regard to it?

For June 21

The Practice of Christian Liberty

Galatians 5: 13-18, 22-26; 6: 1-5

It is evident that Paul is chiefly concerned with the ceremonial aspects of the law in this letter. Circumcision was not all that was involved, but it was certainly the extreme example of legal requirements. The point can be made by looking at it as an example of the whole law. If it is not to be required, then other similar practices are likewise nonessential.

There was much in the law which is in a different category, and with this Paul deals in a way very like Jesus dealt with it. The summary of the moral and ethical aspects of the law is made in words recalling Jesus' summary of it, "Thou shalt love thy neighbor as thyself." Without love, as he reminds us in Corinthians, all other virtues are of little value.

"Walk in the spirit," or "Lead the life of the Spirit," and so leave no room for the "lust of the flesh." This admonition raises the question of the meaning of life in the spirit. How does one know

the life of the spirit. Well, says Paul, by its fruits. The fruits of the spirit are clearly defined. I know of no passage which so clearly outlines these fruits as does Paul here.

A whole chapter might be written about these fruits of the spirit. They should be read over carefully, letting the cumulating power of the words reach our minds. And in order to understand them, one might set down their opposites, as not being the fruit of the spirit. What are the opposites of love, joy, peace, longsuffering, gentleness, goodness, faith? Do men sometimes practice these opposites and think they are being religious? It is certain that men are sometimes circumcised, and yet lack the true fruit. They also at times practice other rituals of the church, and live by the opposites of these fruits. On the other hand if one has the fruits of the spirit, the lack of the rituals will not be serious. It is a matter of emphasis, and one feels that Paul is right in placing his emphasis on a kind of behavior which arises from an inward spirit, not from an outward conformity to any law, however beautiful and idealistic that law may be.

The final paragraph of the lesson has to do with dealing with offenders against the spirit. Men do fail, they do find themselves overtaken in a fault. What shall those who are spiritual do then? 1. Restore them in a spirit of meekness. 2. Bear one another's burdens, help them carry the load. 3. Prove his own work; that is, give evidence of your own spirit-filled life, produce the fruits of the spirit in yourself. 4. Bear your own burden, accepting the responsibility for your own actions.

Thus Christian liberty cannot in any sense be an excuse for license or loose living. The liberty from the law is an upward liberty, not a downward one. It is not freedom to do what the law has condemned, but freedom to do all the law asks, and far more, since the motivation now is fellowship with God, sharing of his spirit, being made in his image.

It is still true that to love God, fully and completely, and to love one's neighbor as oneself, is all the law and the prophets. If we did that we should be without need of other laws, for we should be indeed "sons of the Most High."

Questions:

1. Are Christians above the law, in civil life? How can they demonstrate this?
2. Why are regulations necessary for community life? Are laws merely for the constraint of the *unspiritual*? What do we mean by such a statement?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The American Friends Service Committee would be interested to know of American Friends who may be visiting in Scandinavia this summer. Please communicate with the A.F.S.C. at 20 South 12th St., Philadelphia 7, Pa.

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Ranjit M. Chetsingh, well-known Friend of India, has accepted the call of the Friends World Committee to serve as its secretary, with headquarters in London. More details will appear in a later issue of this journal.

* * * *

Margaret Gibbins, prominent Friend of the Edinburgh Meeting in Scotland, will visit the United States under the invitation of the Friends World Committee and the commendation of the Meeting for Sufferings of London Yearly Meeting.

David Stanfield, who has served since 1949 as executive secretary for Wilmington Yearly Meeting, has accepted a call to the pastorate of Asheboro Friends Meeting in North Carolina. David and Helen Stanfield and their three children will move to North Carolina about September 1.

* * * *

Edith Jones, a member of the Minneapolis Friends Meeting and superintendent of the Sunday School there, has recently taken a six weeks tour to the Holy Land. She visited the Friends School at Ramallah, Jordan, and carried a Minute from the Minneapolis Meeting to the Friends Meeting there with her.

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Elmer H. Brown, who has served as minister to the Pasadena Friends Meeting for several years, will go to Korea this summer, representing the American Friends Service Committee, in a survey for relief work. He will return to the United States near January 1, 1954.

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Robert and Esther Kellum sailed in March for Manila, Philippines, where Robert Kellum will work as chief radio technician for the Far East Broadcasting Company, a religious station with a wide broadcasting area. Until recently, the Kellums served as pastors of the El Modena Friends Meeting in California.

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A peacemakers family camp built around the theme, "Growing in Pacifist Commitment and Effectiveness," will be held at Gwynwood Christian Camp

near Olympia, Washington, August 18-23. Sponsors are the Portland and Seattle A.F.S.C. and the Oregon and Puget Sound areas of the Fellowship of Reconciliation, with John Swomley and A. J. Muste already engaged as speakers.

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In Nebraska Yearly Meeting, two pastors, well known to many Friends, have taken leaves of absence or resigned due to ill health. Lyman Platt spent several weeks recuperating in California and is now back at his post in Deer Trail, Colorado. Dwight Smith has resigned due to ill health from the Beaver Park pastorate, and will live with his family on a ranch near Bend, Oregon.

* * * *

Archer Tongue, secretary of the Friends World Committee for Consultation, European Section, and secretary for the International Temperance Union, will be in the United States in June and July. He hopes to spend most of this period in the Middle West and California. Friends who attended the World Conference at Oxford will remember Archer Tongue as secretary for the program committee there.

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William J. Reagan, well-known Friend and peace secretary for the Richmond Regional A.F.S.C. office, has published a four-page pamphlet entitled "Action for the Concerned," which lists possible activities, source materials and current good books of interest to peacemakers. Copies of the pamphlet and help in planning peace activities may be obtained from Will Reagan at Quaker Hill, Richmond, Indiana.

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A gift of twenty-eight and a half acres of land adjoining the present premises of West Union Friends Meeting near Monrovia, Indiana, was presented recently to the Meeting by Lena Henley, long-time devoted member of the Meeting. The land was also given in the name of the late Everett and Phebe Henley, brother and sister of Lena Henley. Addition of the land brings nearer to reality the Meeting's hope for a new parsonage with a few acres for farming.

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The new center of the Friends Service Association of the Delaware Valley has been named the William Penn Center. Kent R. Larrabee, formerly of Farmington, N. Y., has been named full-time executive director. The center is in a boom area in Bucks County, Pennsylvania, and has been organized to

help meet the social, civic and religious needs of the rapidly growing communities there. Twelve Quaker Meetings in New Jersey and Pennsylvania are backing the center, which will operate in Fallsington, Pa.

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Julia E. Branson, Foreign Service Secretary of the A.F.S.C., returned to Philadelphia this spring after a journey around the world which began July 7, 1952, and is now fulfilling speaking engagements in the West and Middle West. After a short visit in England, including attendance at the Oxford Conference, Julia Branson visited A.F.S.C. work and other Friends' activities on the European continent. She stopped at several places in the Middle East and then continued on to India and Japan.

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Earle J. Harold of New Smyrna Beach, Florida, writes that a group of "Friends and near-Friends" from Daytona Beach and New Smyrna Beach meet twice a month, usually the first and third Sunday, at the Y.M.C.A. at Daytona Beach at 3 o'clock. Visits from Friends from the north are very welcome. Anyone planning to visit or pass through this area on the east coast of Florida and wishing to visit the meeting, may write E. J. Harold, 1020 Live Oak St., New Smyrna Beach, Florida.

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The Des Moines Regional Office of the American Friends Service Committee has moved from its headquarters on University Avenue, to a large, white brick house at 4211 Grand Avenue in Des Moines. With this larger building, it is hoped that a Friends Center with accommodations for weekend work-campers or conferees, special meetings with speakers, and committee meetings will be developed. A guest room makes it possible for the A.F.S.C. to provide hospitality for Friends who may be coming to or passing through Des Moines. Roy and Paulline Clappitt are now serving as residents in the center.

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Two A.F.S.C. "Family Camps" will be held this summer in the Ohio-Michigan Region of the American Friends Service Committee. Theme for the camps will be "Making the Family an Instrument of Peace," with "serious thinking about how to achieve the most meaningful kind of family life" combined with fellowship on the program. Camp Mary Orton, near Columbus, Ohio, and Camp Merrill-Palmer, north of Detroit, Michigan, will both

be held August 22-29. This is the fourth summer of the family camp program, sponsored by the A.F.S.C. at Box 274, Bexley Branch, Columbus 9, Ohio.

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The visit of James Robinson, pastor of the Church of the Master in New York, to the Earlham campus recently has resulted in two projects directed toward aiding Indian students. A book collecting campaign for Asian students has been started, and a fund of \$250 for a conference grounds for Indian students has been set as a goal. James Robinson visited in the East and near-East last year, and has been talking to student and church groups across the country since then. Numerous projects, including that of eleven students from the U.C.L.A. visiting India themselves, have been started as a result of his interpretation of Asia's needs.

* * * *

Stanley Forward, English Friend who visited this country at the time of the Five Years Meeting in 1950, retired in April after forty-five years of service at the administrative center of London Yearly Meeting. He was with London Friends at the time of their move from Devonshire House to their present center, Friends House on Euston Road, in 1925. Since that year, Stanley Forward's office has been that of Accountant to London Yearly Meeting. He has also held forty separate treasurerships and many other offices, and has described himself as a "hewer of wood and drawer of water for the Society." During his retirement, he hopes to write a book telling of his experiences.

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Three Friends are associated with the International Christian University in Japan, which officially opened in Tokyo on April 13. Iwao Ayusawa, Director of the University's Institute of Labor-Management Relations and Professor of Labor Economics; Hugh Borton, Vice President of the University Foundation in New York; and Elizabeth Gray Vining, a co-opted member of the Board of Directors of the Foundation, are members of the Society of Friends. On its opening day, 199 students were enrolled in the entering class of the I.C.U. College of Liberal Arts. Graduate schools of education, public affairs; and social work are planned for the future at the university. American gifts in kind and funds from denominations and student groups have aided in establishing this university.

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Leaders and resource guests for the experimental adult institute, "The Quaker Approach to Contemporary Affairs," to be held June 21-28 at Avon Old Farms, Avon, Connecticut, by the A.F.S.C. have been announced. Among

Friends to join in the mutual search for the "Quaker approach" are Russell Brooks, Henry Cadbury, Stephen Cary, Jerome Davis, Cecil Hinshaw, Lewis Hoskins, Elmore Jackson, A. J. Muste, Cornelius Kruse, Theodore Paullin and Ira Reid. Resource persons include Chester Bowles, Norman Thomas, Stuart Morris, who is secretary of the English Peace-Pledge Union, and Dr. Tjondronegoro, Indonesian Delegate to the United Nations. Interested Friends should write the Peace Section, A.F.S.C., 130 Brattle Street, Cambridge 38, Mass. Scholarships are available.

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Among some of the rather recent and noteworthy additions to the Friends Lending Library may be listed the following books: Hinshaw, *Rufus Jones, Master Quaker*, a biography; Fosdick, *Rufus Jones Speaks to Our Time*, an anthology comprising timely extracts from important books, some of which are now unavailable; Woodman, *Quakers Find A Way*, their discoveries in practical living; Hobart, *Quaker by Convincement*, a spiritual autobiography; Emerson, *Walter C. Woodward, Friend on the Frontier*, a biography; Vining, *Windows for the Crown Prince*, the story of four years as private tutor to the Crown Prince of Japan; *The Pendle Hill Reader*, material published as pamphlets over a ten year period bearing on the solution of man's inner conflicts as well as outer problems; Trueblood, *The Life We Prize*, an attempted solution for the present day dilemma; Taylor, *The Christian Hope of Immortality*; Kulandran, *The Message and the Silence of the American Pulpit*, a critique and appreciation by an Indian bishop. These books may be borrowed by mail from the Friends Lending Library, 101 S. 8th Street, Richmond, Indiana.

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Elmore Jackson, director of Quaker House in New York and personal assistant to Dr. Frank Graham, who is U.N. mediator of the Kashmir dispute, writes us of Ralph Bunche's recent statement after a visit in India and Pakistan. Dr. Bunche said, "Asian leaders rate their urgent problems in the following order of importance, (a) the Kashmir problem, (b) the twin problems of racialism and colonialism in Africa, (c) Korea, (d) Chinese admission to the United Nations. . . . The Kashmir dispute is the most serious potential trouble spot in the world. An armed conflict over Kashmir would mean repercussions throughout the Moslem world. One should also remember that Kashmir borders the Soviet Union." Dr. Graham submitted his fifth report to the Security Council of the United Nations in late March. There is a possibility of a meet-

ing between the Prime Ministers of India and Pakistan to take place in Karachi following the Coronation which would be concerned with the major issues now outstanding between the two countries.

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Four scholarships to Pendle Hill Summer School, combined with a series of field trips, are offered to members of Friends groups throughout the United States. This is a triangular arrangement set up by the American Friends Service Committee, Pendle Hill, and the Fellowship Council. It is made possible by a special gift of money to help Friends know their own Society and to prepare themselves more thoroughly to serve it. Four courses, "The Word of the Lord and the Words of the Prophets," "The Basic Elements of a Christian View of Life," "Religious Thought in the Orient," and "The Quaker Movement" are offered at Pendle Hill this summer. The Quaker field trips in prospect include several days spent in Richmond, Indiana, to become acquainted with the Five Years Meeting; a visit to the central offices of the A.F.S.C. in Philadelphia; a visit to the offices of Friends General Conference; a visit to some historic Quaker Meetings; a day at the Friends Committee on National Legislation and other Friends groups in Washington, D.C.; a visit to some Quaker schools and colleges; a visit to Friends Neighborhood Guild and their new co-operative housing project; and a visit to the offices of the Friends Fellowship Council and the Friends World Committee. About five and a half weeks are needed, beginning June 20, for those chosen. For more information write American Friends Fellowship Council, 20 South 12th St., Philadelphia 7, Pa.

Friendly Fellowship

CHARLOTTESVILLE, INDIANA—A two weeks revival with Charles Youngs as evangelist closed recently at Charlottesville. The messages were chosen with the Spirit's guidance and were well received by the unusual number who attended. The congregational singing was led by the pastor, Lois Simmermon. Lovely special music was contributed by groups and individuals and on three nights sacred songs were beautifully illustrated by a chalk artist, Russell Nigh, and sung by his wife, Mildred, and himself. The Meeting had a real spiritual uplift which should continue to grow.

Goldie D. Addison

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SANDY SPRING, MARYLAND—On May 10, the Sandy Spring Monthly Meeting

of Friends United held commemorative exercises of its two hundredth anniversary. Clarence Pickett gave the principal address, followed by two addresses giving the historical background from early 1700 to the present. A bronze tablet with this inscription was unveiled: 1753. First Sandy Spring Meeting of Record of the Religious Society of Friends held in this Grove. 1817. Present Building Erected. 1953. Bicentennial Celebration by Sandy Spring Meeting United. "God Dwells Not in Temples Made With Hands, But in Human Hearts." George Fox.

Herbert O. Stabler of Spencerville, Maryland, served as chairman of the commemoration.

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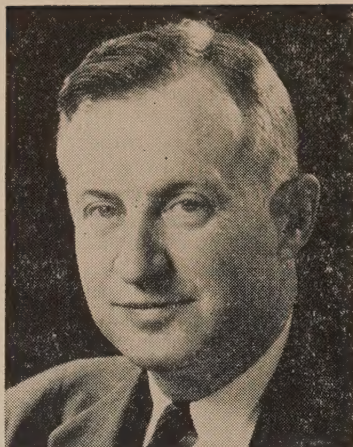
CHICAGO, ILLINOIS—The Missionary group of the U.S.F.W. of Chicago Meeting met in April at the home of Edith Guild in Harvey. There was a good attendance of members and guests. We were pleased to have present Eleanor Zelliot of the Friends Central Offices. She gave a most interesting account of her recent trip to India and Palestine, illustrated with beautiful pictures of the countries and the people. She was the only Friend in a group of 300 young people from various denominations who were delegates to the World Christian Youth Conference. This is the Third World Conference and the first one to be held in Asia. One of the main purposes of the conference was to try to understand the people of the Orient. Poverty and beggars are everywhere, but beauty is found alongside of the ugliness all over India. Most of the forces for improvement seem to be touched by Gandhian influence. India needs to be helped by us. She also visited the Friends Schools in Ramallah, Jordan. The business meeting followed lunch. Irma Kimmel had charge of the installation of the officers for the coming year.

Emma Hill Hadley

QUAKERS AND LAW-MAKING

Tenth Anniversary of the F.C.N.L.

Ten years ago Friends entered upon the most nearly unique, concerted effort of their entire history in the formation of the Friends Committee on National Legislation. We now mark a decade of real progress. It was known from the beginning that the attempt to influence national legislation would be tested by diverse Quaker attitudes. Could the F.C.N.L. indeed represent in some measure the religious faith and concern of Friends who held in their membership a wide range of political opinion? Efforts of Friends in relief and service were generally accepted and popular, but agreement on legislation—that was something different!



E. Raymond Wilson has served as Executive Secretary of the Friends Committee on National Legislation since its beginning in 1943.

It would not be easy, and now a decade of service in this field reveals that it has not been easy, though successful. But that it had to be attempted was certain then—and is now. It was important primarily because of what Friends might do in the area of better law-making, but it was also important in helping them to discover the nature of their responsibilities and their witness in this field, and to awaken

them as responsible citizens of a nation and of the world.

There is ample evidence that an awakening of significant measure has been made. The very disagreements on specific problems have stirred Friends to examine their own lives and opinions. The F.C.N.L. has stimulated us to come alive as *responsible citizens*.

It is timely and important that an anniversary observance has been set up in Washington, D. C., for June 13-16 of this year. The purposes of this Conference are: (1) to evaluate the work of the committee during its first ten years in Washington; (2) to consider together the rightful place of Friends in government and political action; (3) to consider some of the major national and international issues about which Friends should be concerned during the next decade; (4) to recommend to the F.C.N.L. Executive Committee ways in which Friends can more effectively implement their legislative and political concerns, both local and national.

The F.C.N.L. has proved itself as an important and effective agency for practical action. It is not only here to stay, but an even brighter future seems assured for the *next* decade.

Friends should write the F.C.N.L., 104 C St. N.E., Washington 2, D. C., for information and the program. E.T.E.



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QUAKER MEN

(Continued from page 168)

The Leesburg project committee last year was composed of Robert Shanks, Donald Ellis and Burgess Campbell.

Portland

The Portland Quaker Men also were busy in Christian service last year. A list of their accomplishments includes:

1. Presented the Meeting with a gas range.
2. Purchased and gave to Quaker Haven Camp an outdoor table.
3. Members worked together in paint-the parsonage.
4. Members planned and gave the Meeting an evening of entertainment and refreshments.
5. Purchased new folding tables and presented them to the Meeting.
6. Sent a delegation of men to the Quaker Men's meeting at Richmond.
7. Improved the parking area around the meeting and made a cinder drive for fuel trucks to reach fuel bins without cutting up the church lawn.
8. Sponsored a community project to put Christ back in Christmas.

The Honor Certificate of Achievement was presented to the Portland Quaker Men at a supper meeting Jan. 26 by Merritt Murphy, Quaker Men Secretary. Guest speaker for the evening was Errol T. Elliott, Editor of *The American Friend*.

BIRTHS

BREWSTER—To Robert and Nancy Terrel Brewster of Urbana, Illinois, a son, Philip James, on April 29.

CARSON—To Harold (Kit) and Faith Carson, a son, Edward Dean, on March 12, at Houghton, Washington.

CARTER—To Charles and Elsie Tollefson Carter, a daughter, Ruth Esther, on April 22, at Richmond, Indiana.

HALE—To William Q. and Mildred Holmes Hale, a daughter, Margaret Marie, on May 4, at Richmond, Indiana.

LEWIS—To Wayne and Mary Catharine Mills Lewis of Gate, Oklahoma, a daughter, Jane Esther, on April 1.

MICHENER—To Carroll H. and Catharine Allen Michener, a daughter, Karen Ruth, at New Milford, Connecticut, on April 21.

MILLS—To Walter and Pauline Mills, a daughter, Susan Elaine, on April 6, at Winchester, Indiana.

SANDERS—To Olcott and Phyllis Sanders of Austin, Texas, a son, Jay Olcott, on April 16.

DEATHS

BAILEY—Starr Bailey, on April 11, in Whittier, California, aged twenty-two. Son of Benjamin and California Bailey and the grandson of L. J. Stanley and Lavina Stanley, two of the Quaker founders of Whittier, Starr Bailey was born in Long Beach, but was an honor graduate of both Whittier High School

and Whittier College. In high school he was awarded the Ruby Cardinal Key and was an officer in the Scholarship Society. In college he was business manager of the Acropolis and a member of the Franklin Society. He was a member of the First Friends Meeting in Whittier. Surviving are his mother, his grandfather, and a sister, Blossom B. Sniveley of San Diego. Robert E. Cope was in charge of the funeral service. Interment was in Whittier.

GREENE—Hannah Avis Greene, on March 31, at her home in Wilmington, Ohio, aged seventy-nine, of complications from a broken hip suffered in November, 1952. She was the daughter of Jacob H. and Anna M. Greene. She lived most of her life in or near Wilmington. A member of Wilmington meeting, she was an active church worker, teaching an adult class in Ada Chapel Bible School for fourteen years. Since she was a young woman, she had been a member of the W.C.T.U. Surviving are her sisters, Evalyn G. Peterson and Alice G. Telfair of Wilmington, Ohio; Frances G. Andrew of Oregon, Ohio; a brother, J. Murray Greene of Lebanon, Ohio; and nieces and nephews. Services were in charge of her pastor, A. Ward Applegate. Interment was in the family lot of the country cemetery at Springfield Meeting of Friends.

MCINTOSH—Anna Windell McIntosh, on April 13, at Kokomo, Indiana, aged seventy-two. The wife of Otis F. McIntosh, she had been ill the last six years. She was born in Corydon, Indiana, living in Harrison County until her marriage on July 31, 1906. On coming to Kokomo in 1914, she became a member of the Union Street Friends Meeting, where she was active in all its work until stricken with illness. Surviving are her husband; one daughter, Mrs. Joe R. Cain of Kokomo; a brother, Clarence Windell of Mauckport, Indiana; a sister, Sarah Mathes of Hardinsburg, Ind.; two granddaughters, nieces and nephews. Funeral services were in charge of Norman Young. Burial was in Crown Point Cemetery.

NELSON—Thomas C. Nelson, on October 19, 1952, at Charlottesville, Indiana, aged eighty-one. He was a member of the Charlottesville Meeting.

NEWBY—Annie Parker Newby, on April 6, in Friendsville, Tennessee. Born near Richmond, Indiana, the daughter of James W. and Mary M. Newby, she was a faithful, lifelong member of Friends. She is survived by an only sister, Elizabeth Newby Beals of Friendsville, Tenn.; a nephew, James Newby of Des Moines, Iowa; a great

nephew, Richard Newby of Minneapolis, Minn. Funeral services were conducted in the Friendsville Friends Church by the pastor, Calvin L. Gregory, with burial in the Friends Burial Ground.

WRIGHT—Jessie H. Wright, on March 31, at Charlottesville, Indiana, aged eighty-five. She had been a member of the Charlottesville Meeting since 1916. She was a person who gave help, encouragement and inspiration to those who knew her. Her ability as an artist and musician was greatly appreciated. Her life was a testimony of the grace and goodness of God in man.

POETRY CONTRIBUTORS

Selma Sheldon, 5 Park Ave., Poughkeepsie, N. Y.

T. M. Atkinson, 2517 Hillegass Ave., Berkeley 4, Calif.

Lucile Chandler, 968 17th Ave. S. E., Minneapolis 14, Minn.

Miss E. M. Bryan, 167 Centre Ave., New Rochelle, N. Y.

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WANTED

OFFICE SECRETARY, Assistant to the Executive Secretary, Baltimore Yearly Meeting and Baltimore Monthly Meeting, Stony Run. Seven hour day, five day week. Write to Marshall Sutton, 5116 North Charles Street, Baltimore 10, Md. or phone IDwood 7540 or HOPkins 3773.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone University 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first Thursdays.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m. in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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